

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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Vol. 2.

POETRY.

"THE BROKEN HEART."

*The proud who suffer pain
Their agony will never show.*—BYRON.

There is a grief that doth not wring
The bosom with a single sigh,
That doth not shade the brow, nor bring
The moisture from the heavy eye;
But lives where men cannot intrude,
Of human things, a thing apart,
In the deep bosom's solitude,
And there it feasts upon the heart.

It is a quiet reveller,
As is the noiseless coffin-worm,
That lone and sullen banqueter
That fattens on the human form—
No wassail shout, no song of glee,
Is heard within that hollow dome;
No echos tell the revelry
That cheers the earthworm in his home.

Such is that sorrow's festival;
But ah! it hath a higher prey,
A loftier victim in its thrall,
A nobler mansion than the clay—
That wasting sorrow doth inherit
A palace framed with wondrous art;
That palace is the human spirit—
That victim is the broken heart.

DISTRESSING SHIPWRECK AND REMARKABLE PROVIDENCE.

The melancholy account of the loss of the sloop Iris, and the Providential escape of the crew and passengers, (with the exception of one, who found a watery grave,) was recorded in the Herald, Oct. 23d. Among the passengers was the Rev. Phineas Crandal, of the Methodist connexion; who, at the earnest solicitation of his friends, has furnished the following particulars of that distressing event, for insertion in the Herald.

There is one point in the narrative on which we would fix the attention of the reader—"In this heart-appalling condition (says Mr. Crandal) there were two considerations which afforded me no small degree of encouragement and support. One was, that God could save my life and the lives of those with me. The other was, that if my life was not spared, I had a hope of finding rest in the bosom of my God." O blissful hope! Reader, have you this well grounded hope? If you have not, "seek, and you shall find"—seek it now, for, "in an hour when you think not, the Son of Man cometh!"

For Zion's Herald.

Having contemplated a journey to Connecticut, to visit my friends, I took passage at Nantucket, in the sloop Iris, G. W. Luce, master, bound to E. Haddam. We sailed on the 29th of September, about half past three o'clock, P. M. with the following persons on board: Captain Luce and his wife, two young ladies, Eliza and Susan Cone, daughters of Mr. Sylvester Cone of E. Haddam; a man belonging in Hartford, three seamen, and myself, making in all nine souls. We left Nantucket with a light breeze, I think from the S. W. The wind increased till the sea was quite rough. Not far from sun set a very black cloud appeared above the horizon in the N. W. indicating a squall. I mentioned to Capt. L. that I thought the cloud would bring with it a squall of wind. He said he expected it, but concluded he would continue his course a few miles further, then tack, and get far enough in towards Old Town to make a harbour before the squall would reach us. I went below and took some refreshment. The ladies being sea sick, had retired to the after cabin or state room. Putting my cloak around me, I went again on deck, and walked some time; but finding the evening breeze uncomfortable, and confiding on Capt. L. as an experienced seaman, I thought I should be equally as safe and more comfortable below. I accordingly retired to the cabin. The vessel was soon tacked, and while I was preparing to occupy a berth, the squall struck the vessel, which instantly upset her. This was about seven o'clock.—I immediately left the cabin and found the water was only running into the hatchway and that the cabin doors were still some distance above the water. I thought we should have time to get the boat from the stern of the vessel before the water would run in at the cabin doors. I requested some one to go aft with me for that purpose, but supposed no one was inclined to go. Capt. L. since told me that he heard me and went aft, but not seeing him, it being very dark, I calculated it would be useless for me to go alone.

I then saw no hopes of life except on the outside.—Knowing that the females could not get from the after cabin without much difficulty, I thought there would be a few moments that I might improve in assisting them. The man belonging in Hartford was then near me. He had been overboard and had just regained the vessel. I asked him to go with me below to assist the females in getting out of the cabin, to which he consented.—We went below but found it impossible to render them any assistance. I told them I could not help them; they must look to God for help. I then attempted to make my own escape, but was stopped by the water which was then running into the cabin through the doors like a torrent. How awful was that moment! I saw nothing before me but instant death. I could hear nothing but the rushing of the water into the vessel, the dashing of the waves without, and the most heart rending cries around me, "God have mercy on me!" "God have mercy on me!" By some means I kept myself above the water, and in a few minutes found that it had done rising in the cabin. But what was my situation. In the lower berth next to the hold of the vessel; the water within two feet of the quarter, leaving me but very little room; and nothing underneath to support me. I accidentally got hold of a piece of board, with which I soon knocked away the floor of the upper berth, which then stood perpendicular. My room then perhaps was five feet wide, two feet high, and the length of the berth. Knocking away the floor of the berth gave me an opportunity to rest on the berth-board, which was then horizontal, about one foot under water. I presently heard the man that entered the cabin with me speak in the berths between me and the after cabin. With my piece of board I knocked away the partition between us as soon as possible, so that it remained but about four or five inches above the water. He was some distance from the partition, resting on the berth board. I asked him how he was. He replied that he was almost exhausted, and must soon give up. Finding a number of things floating, I gathered them and placed them on the berth board where I was. On these I laid the floor boards of the berth, which made a place sufficiently wide for two persons to lie on, where they would be partially out of water. After much entreaty and exertion, I got my fellow sufferer on to this place, where it was not possible for him to sink. I then left him, went to the partition of the after cabin, and with a piece of board made a faithful attempt to knock it away. I succeeded in making but a very small aperture, when my strength was quite exhausted, I asked the females if they were all alive. The reply was, "No—Eliza has sunk. She is dead, and I hope gone to the realms of bliss." I concluded she said something before she sunk, that gave them this hope. They entreated me to knock away the partition; but I was under the necessity of telling them I could not, I then returned to the place where my comrade was, that I might recruit my strength. I now had an opportunity of reflecting more seriously on our situation. Not one ray of that light which still mingled with the nocturnal shades without to cheer the gloom of night could penetrate where we were. The ferocious elements keeping our almost sunken bark in continual motion, caused the water frequently to dash quite over us.—Which way we were driving, we knew not—whether towards some friendly shore, or to the wide extended ocean. We were, however, soon after, informed that we were drifting within Cape Cod, and would soon be aground. From within, my ears were pierced with frequent ejaculations, "God have mercy on me" "Jesus Christ have mercy on me" To which I could heartily respond, *Lord God have mercy on us all.* These were the prayers of sincerity. Such as the most rational infidel would make, placed in the same condition. From without I could hear an almost incessant cry for help.

In this heart-appalling condition there were two considerations that afforded me no small degree of encouragement and sup-

port. One was, that God could save my life and the lives of those with me. The other was, that if my life was not spared, I had a hope of finding rest in the bosom of my God. Religion is always valued by its possessors, but never so highly as when death stares them full in the face. It is when the lustre of every other object ceases to allure, that religion shines with its own brightness and appears with its own beauties. In our situation there was nought but religion that could cheer the heart or compose the mind. What soon added to our distresses, was the ceasing of the cries without. We were satisfied, that those on the outside were then gone, and we supposed they were washed from the wreck and drowned. I then asked my fellow sufferer by my side, who seemed to be in great anxiety about his soul, if he had ever experienced a change of heart? He replied that he had not. He said he had always endeavoured to live a moral life, and this had been his dependance. I asked him if that was still his dependance. He said no. He was convinced that he must be born again, that he was a great sinner, and deserved hell. We continued praying until day-light. Towards day I felt a confidence that by some means God would save our lives, I knew not how. When the vessel grounded, I knew it, and mentioned it to encourage the others.

When it was day light I left my resting place and made another trial to knock away the partition of the after cabin, but without success, having nothing to work with but a piece of board. With much ado I obtained from the hold of the vessel, by putting my head through the gangway, a handspike. By this time my strength was exhausted, and I was under the necessity of again resting myself. Not knowing that any living person was acquainted with our situation, I thought it would be best for me to endeavour, by some means, to get on the outside of the vessel, for the purpose of making the best signal of distress I could, I therefore concluded that I would first knock away the after cabin partition, with my handspike, leave them all in as comfortable a condition as I could, and then attempt to dive out at the cabin doors. But before I had an opportunity of carrying any part of my plan into effect, I heard a voice. I told my comrade I believed some one spoke outside. He said that it might be one of the females that spoke. I asked them if they had just spoken. They said they had not. I told them I heard some one speak, and it must be on the outside. Presently we heard the regular strokes of an axe, which sounded more delightful than the sweetest music I ever heard. A hole was soon cut through into the after cabin, from whence the surviving females were taken into a boat from Old Town, whither they were immediately conveyed. A boat belonging to a sloop which lay near us remained to take us. By the help of the handspike I had obtained, and an axe handed me by a Mr. Butler of Old Town who came into the after cabin, I soon made a place through the partition large enough to pass through. We were then taken in to the boat and carried to Old Town. This was about seven o'clock in the morning. We were much chilled, which has considerably injured my health. But I hope not very seriously.

After we were taken out of the vessel, I learned that Capt. L. and three seamen on the outside of the wreck, were taken off sometime after midnight, by the master and crew of a sloop belonging to Chatham, Conn. which was then at anchor near us. The conduct of the master of this sloop, whose name, I think, is Cary, entitles him to respectful notice.

We were supposed to be about two leagues N. N. W. from Cape Pogue when the vessel was upset. If the wind had continued blowing thirty minutes from the same quarter that it was when the disaster first befel us, it would have driven us without the Cape, where a strong tide would have inevitably taken us to sea. But it immediately changed so far as to bring us within the Cape and drive us on a flat.—Who but the Almighty could change the

winds? How wonderful are the displays of Divine Providence, in the preservation of his creatures?

PHINEAS CRANDAL.

Falmouth, Nov. 6th.

From Chateaubriand's "Beauties of Christianity."

THE TRINITY.

The Trinity opens an immense field for philosophic studies, whether we consider it in the attributes of God, or collect the vestiges of this dogma diffused throughout the ancient East: for so far from being the invention of a modern age, it bears that antique stamp which imparts exquisite beauty to every thing upon which it is impressed. It is a pitiful mode of reasoning to reject whatever we cannot comprehend. Were we to begin with the most simple things in life, it would be easy to prove that we know absolutely nothing; and shall we then pretend to penetrate into the depths of divine wisdom?

The Trinity was known to the Egyptians: the Greek inscription on the great obelisk in the Circus Major, at Rome, was to this effect:

The Mighty God; the Begotten of God; and he All-resplendent (Apollo, the Spirit.)

Heraclides of Pontus, and Porphyry, record a celebrated oracle of Serapis:

"In the beginning was God, then the Word and the Spirit; all three were produced together, and unite in one."

The Magi had the Trinity in Ormazd, Metris, and Araminis or Oramases, Mitra, and Arimane.

Plato seems to allude to this incomprehensible dogma in several of his works. "Not only is it alleged," says Dacier, "that he had a knowledge of the Word, the Son of God, but it also asserted, that he was acquainted with the Holy Ghost, and thus had some idea of the sacred Trinity, for he writes as follows to the younger Dionysius:

"I must give Archedemus an explanation, respecting what is infinitely more important and more divine, and what you are extremely anxious to know, since you have sent him to me for the express purpose: for, from what he has told me, you are of opinion that I have not sufficiently explained what I think of the nature of the first principle. I am obliged to write to you in enigmas, that, if my letter should be intercepted, either by land or sea, those who may read shall not understand it. All things are around their king; they exist for him; and he alone is the cause of good things, second for such as are second, and third for those that are third."

"In the *Epinomis* and elsewhere, he lays down as principles the first good; the word, or the understanding, and the soul. The first good is God; the word or the understanding, is the Son of this first good, by whom he was begotten co-equal with himself; and the soul, which is the middle term between the Father and the Son, is the Holy Ghost."

Plato had borrowed this doctrine of the Trinity from Timæus the Locrain, who had received it from the Italian school. Marsilius Ficinus, in one of his remarks on Plato, shews, after Jamblichus, Porphyry, Plato, and Maximus of Tyre, that the Pythagoreans were acquainted with the excellence of the number Three.

The doctrine of the Trinity is known in the East Indies and in Tibet. "On this subject," says Calmette, "the most remarkable and surprising thing that I have met with, is a passage in one of their books entitled Lamaastamba. It begins thus; 'The Lord, the great God, in his mouth is the Word.'—The term which they employ personifies the Word. It then treats of the Holy Ghost under the appellation of the *Wind*, or *perfect Spirit*, and concludes with the Creation, which it attributes to one single God."

"What I have learned," observes the same missionary in another place, "respecting the religion of Tibet, is as follows: They call God *konciowa*, and seem to have some idea of the adorable Trinity, for sometimes they term him *konciowere*, the one God, and at others *konciokawm*, which is equivalent to the true God. They make

use of a kind of chaplet, over which they pronounce the words, *om, ha hum*. When you ask them what these mean, they reply, that the first signifies intelligence, or arm, that is to say, power; that the second is the word; that the third is the heart or love, and that these three words together signify God."

The English missionaries to Otaheite have found some traces of the Trinity among the religious notions of the natives of that island.

Some obscure tradition of the Trinity, may be discovered even in the fables of Polytheism. The Graces took it for their number: it existed in Tartarus both for the life and death of man, and for the infliction of celestial vengeance; finally, three brother gods possessed among them the complete dominion of the universe.

The philosophers divided the moral man into three parts; and the fathers have imagined that they discovered the image of the spiritual Trinity in the human soul.

From the London Sailor's Magazine, for October

JACK HAS BECOME QUITE STEADY.

Sir,—As a humble individual deeply interested in the best welfare of our brave seamen, I cannot but rejoice with many of my former associates at the pleasing aspect of the times we live in; which, as it regards the maritime world, affords such ample encouragement to yourself and others engaged in solicitous attention to this long-neglected part of our Lord's vineyard.

Every thing around us in the present day seems to conspire in urging those who have tasted that the Lord is gracious to redoubled efforts in the cause of their Divine Master, and where does so interesting a field display itself for Christian exertion as among seamen?

Long have they been as proverbial for serious and marked decorum to the outward observance of sabbath ordinances when presented to them even in the most common and least attractive form, as remarkable for habits of the grossest depravity; and I would appeal to any minister who has occasionally addressed a congregation of seamen, whether he has not experienced a more than ordinary degree of silence and reverence of deportment. Were proofs wanting, we have the testimony of our former enemies. Madame de Stael in one of her publications particularly introduces the devout observances of the sabbath, at which she attended, on board a British man of war at Naples; and at the same port in later years, during a temporary cessation of hostilities, several Catholics of distinction requested permission to be present during the performance of divine service on board a ship of the line where I was embarked, and expressed their approbation and astonishment at the marked solemnity of the scene. With this external propriety of demeanor what might we not hope, were the gospel more generally and faithfully presented to their view!

All this however by the way; we have for our encouragement a more sure word of prophecy, whereunto we shall do well to take heed. The eternal promise of Jehovah is not limited, but extends to the utmost boundary of this habitable globe, comprehending the whole family of man. Acts ii. 21—"It shall come to pass, that who soever shall call on the name of the Lord shall be saved."

Let but the appointed means be diligently used, and seamen will not only rise up as living witnesses to the faithfulness of God's holy word, but in many instances (through the operation of divine grace) the peculiar energies of their character being concentrated into a focus, the Scripture shall be literally verified which says, "many that are last shall be first." Already, as it regards seamen, we see the fields beginning to whiten for the harvest; a considerable spirit of enquiry is excited; and here and there a pilgrim is seen winding his way towards the heavenly Jerusalem. I was much gratified a few days ago, by a simple circumstance which may be mentioned in corroboration of this fact. Two seamen, who had served in the same ship with me during the war, called to obtain a certificate, in order to procure some prize money due to them; one an old quarter-master, pensioned for length of service; the other an able seaman; after satisfying their wishes, the elder on taking leave said somewhat emphatically, "Well, captain, I wish you every happiness in this life, and in the world to come life everlasting." This language coming from a seaman at once arrested my attention, and I was about to re-

ply, when the other remarked in a careless manner, "Ay, Sir, Jack W— is become quite steady since we sailed together." I then, after remarking that I also had become steady, embraced the opportunity of declaring what God, in the riches of his love through Christ Jesus, had done for my soul. The poor old quarter-master shed tears abundantly, whilst in turn he blessed and praised the Lord in broken utterances, for having led him (through the instrumentality of some faithful men where he resided) to a knowledge of his Saviour. His bible he declared was his treasure, and the only cause of bitterness arose from an ungodly son; who could not be persuaded to follow in the ways of his father, but for whom he continued to pray without ceasing.

Among other cheering communications of the efficacy of religious instruction upon the minds of seamen, I have very lately seen the pleasing testimony of a faithful chaplain on board of one of his Majesty's ships, where, in writing to a friend, he announces (among other particulars) the formation of a Missionary Society having 100 subscribers. Surely we may exclaim with greater propriety than our Christian poet,

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

When we consider that among the first and most zealous followers of our Lord were the fishermen of Galilee, and devout centurions, we have abundant encouragement to press forward, and improbable as it may now appear, I hail with joyful anticipation the day when our officers and seamen shall be more eager in the dissemination of the scriptures of truth and other works of faith, than ever they have been instrumental in bringing a reproach upon Christianity by the contaminating influence of this corrupt example. That this day may be hastened by the copious effusion of the Holy Spirit upon those who man our fleets and armies, is the sincere prayer of

A CAPTAIN IN THE ROYAL NAVY.
London July 15, 1823.

MISSION TO PALESTINE.

From the New-Haven Intelligencer.

Extract of a Letter from the Rev. Mr. Fisk, American Missionary at Jerusalem, to Dr. Porter, of Andover, dated April 28, 1833.

My first letter from the Holy City shall be to my revered instructors and beloved brethren at Andover. I have now spent four days in the city where David lived and reigned, and where David's Lord and King redeemed the world. The house I inhabit stands on Mount Calvary;—my little room has but one small window, and this opens towards Mount Olivet. I have walked around Zion; I have walked over Calvary; I have passed through the valley of Hinnom; drank of the waters of Siloam; crossed the brook of Cedron; and have been in the Garden of Gethsemane. The next day after my arrival I did not stop to enquire whether the place pointed out as his sepulchre is really such or not. If in this there is any delusion, I was willing to be deceived for a moment. The Church was full of people, but though surrounded by them, I could not suppress my feelings. I looked at the dome which covered the tomb, and thought of the death and resurrection of my Lord and burst into tears. I entered and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed moved in a way I cannot describe. I dedicated myself anew to my Lord, and then offered up my prayers for my father, brothers, and sisters, and particular friends. I implored a blessing on Andover, and on all missionaries and ministers, and on all the world. It seemed then as if Jesus Christ the Son of God, had really suffered, and risen from the dead. The period of time that had elapsed since his death, diminished as it were, to a moment. The whole seemed present and real. O, what sufferings! O what love! Dear Brethren, it was for us he bled and died. Shall we not then live to him? He died to save us from sin. Shall we not then avoid sin in all its forms? He died for us—Can we then be unwilling to make efforts, and undergo privations to save others? If you think I have made any sacrifices or undergone any hardships, I assure you I forget them all when in the Church of the Holy Sepulchre. But alas! how little do I see around me of the efficacy of that blood which was shed on the cross! The christian pilgrim cannot enter the building that covers the tomb of his Redeemer without buying permission from the enemies of his faith. I suppose at least three-fourths of

the inhabitants of Jerusalem deny the divinity of our Lord, and the atoning efficacy of his death, and I fear all, or nearly all the rest, adore his mother and disciples with almost as much apparent devotion as himself. When I was at Gethsemane there were so many armed Turks about, that I did not think it prudent to stop, but only walked across the field.

"Where once thy churches prayed and sung,
Thy foes profanely roam."

I weep when I think of Zion, and think of the desolations of Jerusalem; and I am sure you would weep if you could see what I see, and you would pray earnestly that another Pentecost season might be enjoyed here. My first impression in regard to our Mission was discouraging. The first evening my feelings were depressed and desponding. But I feel much encouraged. We have already distributed about 70 Testaments and Psalters, and more than 300 Tracts, and Brother Wolff is engaged day and night in preaching to the Jews and disputing with their Rabbies. We are surrounded by dangers, and we tremble at every step; yet the Lord our Redeemer protects us, and I hope will protect us. Trusting in Him, we will go forward. Brethren, pray for us, and oh! I intreat you live near to Christ! Meditate much on his love, his death, and mediation. This will show you the world with its distinctions, pleasures, and strifes, in the proper light. May that Saviour who died here, bled and died for you and me, fill our hearts with his love, and make us all good ministers of his grace; may we be crucified to the world and the world to us, bearing about in our body the dying of our Lord Jesus Christ. Your brother in our Lord Jesus Christ.

PLINY FISK.

FOREIGN MISSION SCHOOL.

The School at Cornwall contains thirty-four scholars. Of these, sixteen are in communion with the church, eight having lately made a profession of their faith in Christ. We understand that four or five others give evidence of a change of heart, and probably the remaining number are sufficiently enlightened to perceive the folly and the sin of pagan superstitions.

God has thus blessed, signally blessed, the efforts which have been made, and the expectations of the founders of that school, have thus far been more than realized. The conversion of sinners is a subject of joy, but when those become pious, who will probably be the means of good to great numbers of their fellow men, there is reason for peculiar joy and thanksgiving.

That all the pupils who from time to time, unite themselves to the church in this interesting seminary, will ever "hold fast their profession," is not perhaps to be expected. If, by the grace of God, they should do it, they would present an uncommon spectacle. They are, we believe most faithfully dealt with; and the path of most of them we may safely trust, will be as the shining light, which shineth more and more unto the perfect day.

When after the lapse of years, (for we trust ages will not be necessary,) the nations to whom these heathen youth belong shall have been converted to God; when the christian temple shall have supplanted the bloody altar, and the voice of christian worship succeeded to horrid incantations, the value of the Foreign Mission School will be understood. [A. H. Intel.]

MADAGASCAR.

This extensive and fertile island of the Indian ocean, has recently been wholly converted to Christianity and civilization, by the Missionaries of the London Association. In June last, the British Governor of the Mauritius, Sir, Robert Farquhar, visited the island with two men of war, and was received by the Prince Rataria and Rene, the principal chiefs, at Tamatave, with every token of respect. An exchange of presents took place; and the black chiefs remarked that silver and gold they had not, but such as they had they gave freely; and it was said to be gratifying to see many thousand natives bringing their presents of plantains, yams, cocoa nuts, &c. The chiefs dined on board the British men of war, and were received with salutes and honours, as paid to persons of high rank. The progress in civilization and christian feelings, made by these islanders is very great, and their rigid execution of the treaty made with their King for the abolition of the slave trade, is highly commendable, and reflects no great credit on the Christian nations who have pertinaciously endeavoured to avoid engagements in this particular.

Six years ago they were blinded by complete barbarism; but their eyes have been opened, and they now rejoice and are happy in the blessed idea of having become a civilized nation. Madagascar is eight hundred and forty miles long, and of nearly equal width; and it is calculated that seven millions of human beings have been heretofore sold from it as slaves to different nations.—The soil of the island is excellent, the climate genial; and large quantities of sugar and silk are annually produced.—The people are a mixed race, but are intelligent and good humored, and murder and theft are now unknown among them. The King Randama has an army of 220,000 men (which may be called militia,) and 20,000 of them are as well disciplined as any troops in Europe. Two thousand of them were exercised before their British visitors, and fired volleys, the word of command being given in English. The Governor and his suit dined with the Prince at Foul Point, and his two wives did the honors of the table, much to their satisfaction; and every thing indicated, that they wanted only the patronage and attention of the Christian world, to become a wealthy, happy and commercial nation.—[Lon. Pa.]

INDIAN CONVERTS.

Encouragement for such as have lately contributed of their substance, for the benefit of the Cherokees.—A baptist Missionary among this nation, as we are informed in the Latter Day Luminary, for November, writes thus:

"Last Friday evening John Timson, one of the young men of whom mention was made in former letters, as being an inquirer after truth, came to my cabin, of his own accord, and gave me a very pleasing relation of the work of grace on his soul, and said that he was desirous of being baptized on the Lord's day, agreeably to the command of Jesus Christ. No one could consistently forbid water, that this young Indian should not be baptized, who had obtained a hope in Christ, and rejoiced therein, for better than six months, and ever since his conduct has been that of a christian. Lord's day afternoon we went from the school house down to the river, and after a short discourse on the subject, I baptized him in the river Hywassee. The ordinance excited considerable inquiry among the people, and I hope some seriousness among the scholars."

"Brother D. Buttrick arrived here this morning, accompanied by Mr. Sanders, an old Indian warrior, who has been lately subdued by victorious grace."

Thus we see that grace is not only calculated, to take root in the heart, of the young Indian, but to spread a benign and heavenly influence over that of the old. Probably this old warrior had sunk his tomahawk into the head of many a victim, and by the help of his bloody scalping knife, bore away the shocking trophies of his vengeful valour—yet now, he kisses the sceptre of the son of peace.

"Grace is a charming sound,
Harmonious to our ear."

DECLINE OF MEHOMEDANISM.

The following important communication may be depended upon as authentic; it is from the pen of a gentleman whose rank and character render his testimony indubitable.

"You ask me, if the Mehomedan religion is on the decline? I answer; in Persia they can scarcely be called Mahomedans; they are Deists, if anything, and are ready to receive the Christian faith. A few such men as Mr. Martyn would soon effect a change. You cannot conceive the eagerness with which they ask for the translation of the New Testament. I have distributed several hundreds, and could have done so with twice the number if they had been sent me. At Mecca, the resort is so much fallen off, that not one in a hundred (perhaps if I were to say two hundred, I might be nearer) now goes, for those that did. Indeed the revenues in consequence of this, have so much decreased, that in lieu of overflowing treasuries, the Ottoman government is obliged to make large remittances for the payment of its officers and troops. Those pilgrims who now resort, make no offerings or presents; they are satisfied with going. Indeed, from my own observation, after a residence of near twenty-four years amongst the Arabs and Persians, I can safely say that Islamism is fast falling to decay.—[Lon. Bap. Mag.]

THE SAND FLOODS OF ARABIA.

At one o'clock says Mr. Bruce, we alighted among some acacia trees at Waa-

dieel Halibout, having gone twenty-one miles. We were here at once surprised & terrified by a sight, surely one of the most magnificent in the world. In that vast expanse of desert from west and to north-west of us, we saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, at others stalking on with majestic slowness; at intervals we thought they were coming in a few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the main bodies, and these once disjoined, dispersed in the air and appeared no more. Sometimes they were broken near the middle, as if struck by a large cannon ball. About noon, they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven raged along side of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance, as if it would measure ten feet. They retired from us with a wind at southeast, leaving an impression on my mind to which I can give no name, though surely one of the ingredients was fear, with a considerable degree of wonder and astonishment. It was in vain to think of flying; the swiftest horse or fastest sailing ship could be of no service to carry us out of danger; and the full persuasion of this, riveted me to the spot where I stood, during which the camels got so much before, that it was with difficulty I overtook them. The moving pillars of sand presented themselves again to us on the following day; but they seemed to be more in number, and less in size. They came several times in a direction close upon us, and had begun to rise soon after day break, like a thick wood, almost darkening the sun, whose rays, now and then shining through them, occasioned them to look like pillars of fire. Our people now became desperate; the Greek shrieked out, and said it was the day of judgment. Ismael pronounced it to be the infernal regions, and the Tuscany, the world on fire. I asked Idris if he had ever before seen such a spectacle. He said he had often seen the pillars as terrible, but never worse; but that which he feared most was an extreme redness in the atmosphere, which was a sure presage of the coming of the Sinnoom.

SYNOD OF PHILADELPHIA.

Narrative of the state of Religion.

The Synod of Philadelphia to the churches under their care; praying that grace mercy and peace, from God the Father and the Lord Jesus Christ may be multiplied unto them.

The Synod congratulate the churches that, through the goodness of God, they have been permitted to meet again to consult on their spiritual affairs, to hear of the dealings of God towards them through another year, and to communicate to them a narrative of his merciful kindness towards that section of Zion embraced in their bounds.

From the reports received from the Presbyteries, the Synod find reason for praise and thanksgiving. They rejoice, and they would call on the churches to rejoice with them in the tokens of mercy and of love, which have been vouchsafed to them during the past year. Still it becomes them to rejoice with trembling. As in past years, they find much to deplore, and much to inspire them with renewed determinations to increased exertions, and greater zeal for the salvation of their perishing fellow men.

These causes, as they have been presented to themselves, they would briefly detail to the churches, entreating them to offer to God their warmest prayer for the prosperity of Zion.

Amongst the causes of praise, the Synod would notice the increased attention to the means of grace. This they hail with thankfulness as an event that promises rich blessings to the churches, as it is in the use of these means that the divine blessing is to be expected, and to it alone is promised.—The preaching and ordinances of the Gospel are the great means which God has made effectual in building up the waste places of Zion, and in translating sinners into the kingdom of God's dear Son; and in proportion as these means are respected and observed, may we hope to behold the powerful and saving influences of his Spirit bestowed on the children of men. And this consideration they would address to the churches as a motive not to neglect the assembling of themselves together.

The Synod rejoice that many of the churches within their bounds have been supplied with Pastors, and that instead of silent Sabbaths, the voice of prayer and praise ascends from sanctuaries where, for years, it had been rarely heard.

Prayer meetings have been considerably multiplied during the past year, and in some instances in congregations where prejudices against them existed to such a degree as hitherto to frustrate every exertion towards their establishment. It is matter of humiliation that, in any of our churches and especially among communicants, there should have ever existed prejudices against meetings for prayer which have been so richly blessed in all ages. Still this has lamentably been the case in many of our congregations; and to this, doubtless, they may justly ascribe their barrenness, while others in the use of these and the other means of grace, have been so abundantly watered and refreshed. The Synod would earnestly and affectionately recommend to you, dear brethren, to encourage in every way in your power, a means so happily calculated to promote your own edification and comfort, attended with such blessed effects upon careless sinners. If you hope to see the outpouring of the Spirit in your congregations, meet frequently for prayer. Besiege, with importunity, the throne of God's grace. His promise is sure, "Ask and ye shall receive, seek," &c.

The Synod are happy to state that in some congregations, family worship is receiving increased attention. In many families in which, from their institution, no sacrifices to their author, preserver and bountiful benefactor, were ever offered, altars have been erected on which the acceptable offerings of prayer and praise are daily presented. No longer daring to offend that glorious, and terrible Being who will pour out his fury upon the families that call not upon his name; they lead their children and domestics to God, as to an affectionate parent, to acknowledge his favours, and to ask a supply to their daily wants, and that their souls may be fed with the bread of life, and their feet directed in the paths of salvation. This much and lamentably neglected duty they would urge on the attention of all those of you who are heads of families. As you hope for the blessing of God on your families, neglect not this important duty.

The monthly concert of prayer is observed in most of our churches. Sabbath Schools, those powerful auxiliaries of Christ's kingdom, are augmenting in number, and the report from one of the Presbyteries states the encouraging fact that several teachers and a number of the children have, in the school within their bounds, become hopefully pious, and enrolled themselves amongst the friends of Jesus. Catechetical instruction, and Bible classes continue to receive attention. Missionary, Education, and Bible Societies, in many of our congregations, are in active operation, and other Benevolent Societies have been formed. Synod have heard with pleasure that exertions which promise the fullest success are now making in Philadelphia to erect a Mariners' church.

The Lord, the Spirit, has again manifested that his arm is not shortened that it can not save, nor his ear heavy that it can not hear. He has graciously revived his people in several of the Presbyteries. Though revivals have not been so numerous as during the last year, yet they call for praise and thanksgivings. The congregations most highly favoured are the Third Presbyterian Church in Baltimore, and the churches in the District of Columbia; in the former about forty-five give evidence of a change of heart, and there are many instances of recent awakenings; and in the latter, a work commenced in the last autumn and winter from which some precious fruits have been gathered, although the hopes of the pious, as to its extent and duration, have not been fully realized.

In the Presbytery of Carlisle the congregation in Carlisle has partaken largely of divine influence; one hundred and twenty since its commencement have been added to the church. The college also shared richly in its blessings; between thirty and forty of the students are professors of religion; and of the class that lately graduated, consisting of nineteen, a large proportion are hopefully pious, and have in view to prepare for the gospel ministry. In the Presbytery of New Castle the effects of the revival of the past year are richly experienced, and the cause of genuine piety appears to be steadily though silently advancing. And to the churches which have not been especially favoured, considerable numbers have been

added. Perhaps, during no preceding year has the number of accessions to our communion been larger. And the Synod would mention as an encouraging token for good, that in churches where discipline has been greatly neglected, the elders have awakened to its importance, and lend their aid to its maintenance. And they would further notice, as ground at once for encouragement and thanksgiving, that harmony and brotherly love prevail to a more than ordinary degree in our churches.

While the Synod delight to record these marks of Jehovah's presence in the midst of them, and these evidences that he hath not forgotten nor disregarded the prayers of his people, they are constrained to notice some things which call for deep humiliation before God.

The Synod regret to say, that the crimes of drunkenness and sabbath breaking are far from being rare. And taking into consideration the abuses attendant on our political elections, deem it to be their care, to have no participation whatever in the angry strife, falsehood, slander and party violence which too often attend the election of civil officers. While our hearts can never be sufficiently thankful for the privilege which, as a free people, we enjoy, of choosing our own rulers, it becomes professing Christians to exercise this privilege in the spirit of candour, of christian love and forbearance. A departure from the dignity of christian deportment, dishonourable to the religion of the gospel, which breathes peace on earth and good will towards men, while it endangers the immortal soul. The practice too of betting on the issue of elections is a species of gambling as deserving reprobation, as when it has reference to the idle, cruel and highly mischievous sports of horse-racing, which christians can not patronize without partaking in those evil doings which bring down the wrath of God on the children of disobedience. Dear Brethren, Synod would affectionately and faithfully warn you against these heaven provoking vices. However they may be practised and countenanced by the world, the end of them is death. They would urge all those connected with them who love the Lord Jesus in sincerity and truth, to increased exertion and liberality in the cause of him who loved them and gave himself for them. The present is a period of uncommon promise to the church. Her circumstances call for your best exertion to increase her resources and her energies. It is your privilege, as well as duty, to contribute your share in promoting her interest. And shall these interests languish for want of those efforts which it is your honour to make, or of those means which God hath put in your hands. Can you do too much for him, who hath done so much for you? Be not weary in well doing, but abound more and more in the work of the Lord. Be much in prayer, surround his throne of grace with tears and supplications, and determine that you will give a prayer hearing God no rest "till the righteousness of Zion go forth as brightness, and her salvation as a lamp that burneth."

Synod adjourned to meet in the Presbyterian Church, in the City of Harrisburg, on the last Wednesday in October next, at 11 o'clock, A. M.

SLAVERY.

A late writer says, the timely cheek given to the revolt in Demerara, saved Berbice from the same calamity. Their slaves were quiet; but every precaution was taken. He slept with his pistols and arms near him; every individual capable of bearing arms was enrolled; and the militia patrolled the streets at night. He ascribes this revolt to the influence of the late debates in parliament on emancipation, and that of the methodist missionaries. He thought the preacher in Demerara, who was still in close confinement, would have the reward of his crimes as the negroes had confessed they had been led astray by him. He rejoiced that the Methodist chapel in Berbice had just been levelled to the ground by fire; but does not say whether it was done by a mob, or by accident. [We have heard of one recently burnt in Barbadoes, by a mob of whites.] He intimates that the preacher at Berbice also is to be brought before a court of justice. He draws a frightful picture of distress from the depreciation of property, business, and credit, occasioned by these events. The inhabitants are prohibited from leaving the colony.

Such are the direful fruits of holding men in bondage. If they groan and resist under the cruel oppression, they are shot and hung for their crime. The most prudent and humane attempts to meliorate

their present state, and gradually to remove their chains without danger or injustice to their oppressors, and deemed a flagrant infringement of rights and possessions. And the messenger of Jesus, who comes to pour one drop of consolation into their full cup of misery, by leading them to the Saviour and telling them of rest in heaven, he is imprisoned as an abettor of treason and revolt, and may yet be led to the gallows as a malefactor. Thus sordid interest opposes every good work.

We would not decide without evidence. This preacher may have been imprudent, or even criminal. But if so, he is one of a hundred who have conducted unblameably in this most difficult situation. Till we have evidence, we shall not believe that a preacher has excited rebellion; or that the christian negroes have taken up arms against their oppressors.—[B. Rec.]

REVIVALS.

Extract of a Letter to the Editor of the Mirror, dated BOLTON, CONN. Nov. 25, 1823.

Dear Sir,—The revival of religion in the eastern part of the state of Connecticut, has perhaps never been more interesting than within a few weeks past. I propose to give you the outlines of it from its commencement. It has heretofore been a common remark among christians, that revivals have ever been much less frequent, and less powerful: in the eastern, than in the western part of this state. Many of these churches have in years past been favoured with seasons more or less reviving; but never with such a general and powerful refreshing from the presence of the Lord.

This revival commenced in Somers June 1822; and has continued, increasing and spreading like a fire from house to house, and from heart to heart, over sixteen or eighteen churches and congregations, with more or less power and rapidity until the present moment.

The following towns and societies are contiguous, and have all shared in one extensive revival:

In Somers, 150 have hopefully been made the subjects of divine grace.—In South Wilbraham 100.—In Ellington it commenced with power in one congregation, and, within a few days, a number were rejoicing in hope, when all at once it stopped!—In Tolland, during one week 50 were rejoicing in hope: the number of hopeful conversions there is 130.—In North Coventry 120.—In South Coventry, North Mansfield, and South Mansfield, about 100 each.—In Columbia 40.—In Lebanon 90.—In Goshen 30.—In Bozrah between 60 and 70.—In Montville 90.—In Chaplin 50.—The work has recently commenced, and is advancing with power in Hampton,—and within a few weeks, 50 or more are rejoicing in hope.

Within a few weeks past the spirit of God has descended with an overwhelming power in Millington, and Colechester. In the former place about 70, and in the latter, 60 are already rejoicing in hope. They have never before witnessed the like in rapidity, power and extent. In the above cluster of towns all contiguous, more than 1300 souls have hopefully experienced a saving change in the congregational churches since the commencement of this revival; and of these, more than 800 have already made a public profession of religion.

In Chatham also, the work has been interesting; about 70 are rejoicing in hope, and 50 or more have made a public profession. In Millington, 55 are expecting to unite with the church on the next Sabbath. In Hampton, Colechester, and Millington, many are now anxious for their souls, and inquiring "what must I do to be saved?" New instances of sinners under conviction, and of others, "who have the new song put into their mouth," are daily occurring in these towns. The prospect of the continuance, and spread of this work is as favourable now, if not more so, than at any former period. "The Lord hath done great things for Zion, whereof we are glad." And let all her friends humbly rejoice, and bow, and give thanks, and exalt his name together.

Your friend and Brother,
ASHEL NETTLETON.

It is cheering to know, that a Revival has taken place among the Germans in Butler Co. in our State, the congregation of Harmonie and Zelinopol, never had a stated Pastor till within a year ago, when the Rev. Mr. Schweitzerbarth; a zealous young clergyman, settled among them. Not being able to raise a sufficient salary, they were necessitated to employ him but

one half of his time. Two other congregations employed him the remainder of it. At his first confirmation at Zelinopol, between 20 and 30 persons, and at another time 40 young people more, applied. During the same time, at another of his stations, 35 persons were confirmed.

Y. Herald.

SINGULAR DEATH.

Died on Friday evening the 3d of October last, in Buffalo township, Washington county, Miss SARAH M'KEE, aged 22 years. Her affliction was of an extraordinary nature, and completely a disorder of the imagination, hypochondriasis, of which she became affected about three months before her death; for the space of fifty days she received not the least animal or vegetable food or sustenance of any description or kind, except at one particular time, there were two spoonfuls of Indian corn mush put into her mouth, which she was forced to swallow. She took cold water freely, which was all she would receive. Medicine she utterly refused, as well as nutriment. Most of the time, during her illness, she had her senses so well, as to recognize her acquaintances and friends. She evidenced great anxiety of mind, and a peculiar uneasiness, saying that she was as a green leaf fading away, and that something whispered in her ear, that she must neither eat nor drink; and attempted while she was able to walk to make her escape and run off. Notwithstanding her abstinence from food, she kept on her feet until a few days of her exit. *Wash. Rep.*

To the Editor of the Christian Gazette and Youth's Herald.

Dear Sir.—In the latter part of last summer, the Rev. Mr. Eastburn, of our city, visited the town of Flemington, N. J. at that time, religion in that place was desolately languid, and the enemy seemed to lead many of the people captive at his will. But the Gospel of Jesus, preached by this venerable messenger of the cross, proved the power of God, and the wisdom of God, in awakening many, and in subduing some to the obedience of Christ. A few weeks since I visited the place, and found that much anxiety among sinners prevailed; and meetings for prayer and instruction were numerous and solemnly attended. I have just received a letter from a minister of the Gospel in N. J., informing me that in the church of the Rev. F. Clark, of Flemington, the sacrament of the Lord's supper was administered on last Sabbath, when, as the first fruits of the revival, eighteen were added to the communion. My correspondent, who assisted on the occasion, writes: "It was a peculiarly solemn day; and I thought I could in truth say, it was good to be there.—I hope that deep impressions were made on many who were mere spectators of the interesting scene." *Dec. 5, 1823.*

Cause of the Greeks.—In New-York, meetings have been held, for the purpose of devising means for rendering assistance to the Greeks, in their gallant and determined resistance to the Turks. A committee of 70 persons was appointed at a meeting of the citizens at the Tontine Coffee House, to solicit and receive subscriptions in behalf of the Greeks, in New-York, and the neighbouring states, with discretionary powers. They were requested to prepare a memorial to Congress, praying that the independence of the Greek nation be recognised by the American government. No doubt considerable aid will be afforded to the Greeks, by the voluntary offerings of our countrymen, who feel a veneration for the cause in which they are engaged. Alderman Robert McQueen, of New-York city, has presented to the Greek nation, through the Committee, a superior 42 pound gun, cast at his own foundry; and a letter from Nicholas Biddle, Esq. President of the United States' Bank, enclosing three hundred dollars, for the same object, has been received by the Committee.

EXECUTION.

On Friday of last week, Paradis, Albert, and Glossem, three convicts under sentence of death in Montreal, underwent the awful sentence of the law. The first suffered for horse-stealing, and the two latter for burglary. All the sufferers seemed to feel the most sincere compunction, and expressed the most fervent penitence. It is mentioned as a singular occurrence, that while the Rev. gentleman was administering the sacrament to Paradis and Albert, two white doves alighted on the ridge of the prison, directly over

their heads. A moment before Glossem was brought upon the platform, a third dove perfectly white took its station at the side of the others.—These three birds, although only about five feet from the prisoners, remained during all the preparation for the last final act; and took their flight a moment after the souls of the sufferers took wing for the regions of eternity. *N. Y. Com. Adv.*

EFFECTS OF WAR.

A Lieutenant in the British service, who was at the battle of New Orleans, informed a gentleman at Malta, that, "one of their regiments, containing six hundred men in communion with the church of Scotland, was in that action; and that in this one regiment, four hundred of those men were slain by those who profess to trust in the same Redeemer, and hope to dwell in the same heaven!"

EXAMPLE FOR CHILDREN.

Amherst College, Nov. 20, 1823

Mr. Willis.—For the encouragement of others in works of charity, I beg leave through your paper, to acknowledge the receipt of two bed quilts, valued at \$8, presented for the use of charity students in this institution, by a society of little girls, in Belcher-town. This Society under the superintendence of Miss — Dunton, has been accustomed to meet one afternoon in a week for reading and other improving exercises; and this very acceptable present is one of the fruits of their industry at such meetings. *JOHN LELAND, Treas.*

Note.—What would probably be the amount annually derived from such sources, for purposes of charity, would some benevolent lady of each village in the U. States consent to organize and superintend a little Society of the above description? and what would be the effect on the disposition and habits of the rising generation? *[Bos. Recorder]*

CHRISTIAN REPOSITORY.

FRIDAY, DECEMBER 19.

By a letter from a clergyman in Baltimore, we learn, that "the friends of truth among the clergy of that City, have formed an association among themselves for carrying the Gospel to every man's door. They preach in such parts of the City as are not immediately contiguous to any place of worship—thus determining to compel them to hear, whether they will or not.—Many persons are so careless about their eternal interest that they are not willing to make the smallest sacrifices to insure it. If the gospel be preached in their own houses, or their neighbours' they will hear it; but if it is to be sought at a distance it is neglected. Hence our Lord's command, 'Go ye out into the high ways and hedges, & compel them to come in.' Our modern objectors to preaching in private houses, streets and market-places, would have said, 'Lord there are churches plenty for all who are disposed to hear, let them go to them, if they value the gospel.' Nay, but who art thou that repliest against God. We hope the time is not far distant, when every minister of the gospel will consider himself as the Shepherd of every mortal within his reach, whether he attends or contributes to his church or not.

THE DIGEST.

MR. PORTER,

I was glad to see, by a late Repository, that you have for sale the ASSEMBLY'S DIGEST; and hope it will find a ready and extensive circulation. It should be in the hands of all the Ministers and Elders, and of all the Members who take any special interest in the Government and Doctrines of the Presbyterian Church. There arise in the Church, (as in the State) many cases of doctrine and discipline, of principle and practice, which are not specially decided, or not fully explained in the Confession of Faith and Constitution of the church. These difficult cases have from time to time been brought before the General Assembly, and we have in this little volume the decisions of our Supreme Court upon these subjects. It contains, moreover, many general rules (as for instance those concerning correspondence with other Churches, admission of Foreign Ministers, &c.) the knowledge of which cannot conveniently be obtained elsewhere. Very few copies are as yet in circulation in this quarter; in fact, it is in the hands of very few even of the Clergy. In view of this deficiency, the Presbytery of New-Castle, at their Fall Meeting, Resolved "That it be recommended to all the Ministers and Elders of the churches under our care, to furnish themselves with a copy of the Assembly's Digest." *A PRESBYTERIAN.*

SELECTED SUMMARY.

Missionary Spirit in Switzerland.—When the news of the dreadful ravages of the fever at Sierra Leone, during the last summer, reached the ears of the young men at the Missionary Seminary of Basle in Switzerland, instead of occasioning despondency, it seemed to animate them with a strong desire to step in and fill the vacancies occasioned by the loss of the missionaries. After hearing of the death

of Messrs. Johnson and Schemel, Mr. Blumhardt writes, "It was a remarkable movement in our camp, when this lamentable news was heard among us. Every one of our brethren was preparing himself as a sacrifice for the Lord. Should many more such tidings of an immortal world arrive, we could not longer detain our dear brethren-soldiers from going to the spot where the heroes of the church have fallen. The desire to be employed in the work of conversion among the poor negroes, was never stronger in our missionary house than in these days. May the sovereign grace of the Lord Himself prepare them to stand fast on the evil day, and to live and die as true disciples of Jesus!"—This is the true spirit of Christian heroes. *[N. Y. Observer.]*

SLAVERY.—The black population in the United States amounted in 1820 to 1,764,836. The alarming increase of the blacks casts a gloomy veil over the future prospects of the Union. It is a fact that the increase of them according to their number, is about one third greater than that of whites. If in this ratio they continue to multiply, it is calculated, that in a century, the number of blacks will amount to about twenty millions; and that of the whites in the slave holding States, not exceeding fifteen. In South Carolina and Louisiana they are already more numerous than the whites. This growing evil, if not felt by the present generation, succeeding ones will have cause undoubtedly to lament.

A warning to the Intemperate!—Mr. Silas Graves of Hatfield, Mass. of great property but no family, committed suicide in that town last week. He had lately become intemperate, and his mind had been haunted with continual fear of poverty, which are, supposed to have occasioned this melancholy act. *[Sa. Reg.]*

Extraordinary Instance of Self Destruction.—A man in Grosvenor square, London, recently destroyed himself in the following manner. He waited the approach of a waggon laden with coals and very gently drawn by three horses. When the waggon arrived opposite to where he stood, he deliberately walked towards it, and placed his head before the hind wheel, which passed over the basis of his skull, literally fracturing it to pieces, and strewing the road with its contents.

Benjamin Stewart a negro man, was tried in Harrisburg, on the 20th inst for the murder of Ann Overholzer, in Sept. last, was found guilty of murder in the first degree, and received the sentence of the law.

Breach of promise of marriage.—At the circuit court of Madison county, Alabama, the Hon. Chief Justice Clay presiding, was tried an action brought by a Miss Connally, against a Mr. Green, for a breach of promise of marriage. The case was fully made out, with the aggravating circumstance of seduction, and the jury found a verdict for the plaintiff of \$1000.—The defendant's property was estimated at \$2500.

At the circuit court in Ulster county last week, there were two actions for the breach of promise of marriage. In one, Low vs. Dickerson, the jury returned a verdict for the plaintiff, of \$1000 damages.—In the other, Bevier vs. Dovans, verdict for the plaintiff of \$750 damages.

N. Y. Paper.

It is said the British Govt. has determined to send 50 Methodist Missionaries to the West Indies.

Mississippi.—The population of Natchez, in this state, previous to the dreadful mortality with which it was visited during the autumn, was about three thousand. On about the 25th of August, two thousand three or four hundred fled to the surrounding country, leaving seven or eight hundred in the city and its suburbs. The whole number that died, from the 9th of August to the 18th of October, was 312; of these 56 died before the dreadful alarm and removal of the 25th August. The following recapitulation, showing the residence, moral character, and religious profession, of the persons who perished by the epidemic, was made by Mr. Tooley, of Natchez. It cannot fail to strike every one with astonishment, who observes the vast disproportion of deaths among the men, compared with the women and children. More than three men died for every woman or child.

1. **Residence.**—Permanent citizens, 55; do children, 14; Transient men, 234; do women, 9—312.

2. **Moral Character.**—Sober men, 67; do women, 57; Children, 14; Drunken men, 119; do women, 4; Drinking men, 51—312.

3. **Religious Profession.**—Professors of

religion, 6; Nominal Christians, 119; Practical Atheists, 173; Children, 14—312.

EIGHTEENTH CONGRESS.

SENATE.

December 9.

Resolved, That a select Committee of five members, be appointed, to consider the expediency of abolishing imprisonment for debt; with leave to report by bill or otherwise.

December 10.

On motion of Mr. Holmes, of Maine, the Senate proceeded to the choice of a Chaplain; when the Rev Dr. Staughton was declared to be duly elected.

December 11.

Mr. Hayne gave notice that he should on Monday next, ask leave to introduce a resolution proposing to the Legislatures of the several States, an amendment of the Constitution of the United States, so as to secure the election of President and Vice President of the United States by the Electors, and prevent the election from devolving in any event, on the House of Representatives.

HOUSE OF REPRESENTATIVES.

December 8.

Upwards of fifty memorials and petitions were presented to-day, some of which were from the Legislatures of States and Territories, and were severally referred.

Mr. Webster, of Massachusetts, submitted for consideration, the following:

Resolved That provision ought to be made by law, for defraying the expense incident to the appointment of an Agent, or Commissioner, to Greece, whenever the President shall deem it expedient to make such appointment.

The House proceeded to the choice of a Chaplain; when, on the second ballot, the Rev. Mr. Bascom, of the State of Ohio, was declared to be duly elected.

December 9.

Among the petitions presented this day, was one from the merchants of New-Bedford, praying for an additional duty on tallow; and one from the tallow-chandlers of New-York, in opposition to it.

New-Jersey.—By late advices we have received from Trenton, it was reported that the Legislature of this State would adjourn on Thursday last. The bill to reduce the rate of interest had passed both Houses; and it was expected the bill for abolishing imprisonment for debt, would also pass into a law. *[Star.]*

POLITICAL.

LATEST FROM EUROPE.

The packet ship, Columbia, Capt. Rogers, has arrived at New-York from Liverpool, by which, papers to the 1st of November have been received.

Late accounts from England, state there is a rumor of the cession of the Island of Cuba to France, as payment of the expense of the French government in bringing Spain back into the arms of the Holy Alliance. It is stated in the foreign Journals, also, that France, Russia, &c. intend sending out an armed force to aid Spain in subduing the Colombian Republic, and the other South American provinces. So that, although the war is apparently at an end, yet news from Europe will be sought after with avidity. The hostilities of the Allied Confederacy to liberty in every shape is becoming every day more and more apparent.

Some of the papers say that England makes a stand against any further extension of the power of Russia in the east of Europe, and any attack on the new American States, except by Spain or Portugal, dependent solely on their own resources. The preparations making in the naval arsenals of England, appear to strengthen this opinion.

Ten thousand Spanish infantry were to be immediately sent to South America to attempt the reconquering the country, in which attempt the French were to aid them. It was reported this measure would lead to the immediate arming on the part of England.

A Beautiful Plant.—There is now exhibiting in the Argyle rooms, London, an American Alee, in bloom. It is 20 feet in height, and has upon it at this time, 2000 blossoms. It flowers but once in one hundred years.

On the 8th of August Sarepta in Russia was destroyed by fire. Within four or five hours nothing remained of the whole town but the church and fifteen houses.

The London Courier says "Spain is blotted out of the map of Europe for a century at least."

Demerara accounts are to Oct. 18th. Five hundred slaves have lost their lives. Martial law continued; and the trial of Smith the Missionary had not terminated.

A plot of the slaves has been discovered in the island of Trinidad, and frustrated.

ENGLAND AND SOUTH AMERICA.

The National Gazette states that the British government, in giving credentials to the Consuls whom it has sent to the emancipated Spanish Colonies, has addressed them to the "Authorities at —" or to the "Persons in power and the Authorities at —." The use of any term by which a recognition of Independence might be implied, has been studiously avoided.

Bell's London Weekly Messenger of the 27th October, says, in regard to the new Spanish American States.

"If the Parent State shall deem that it has a good chance of recovering its possessions, it may do so; and whilst a shadow of chance remains, other countries, clearly have no right to interpose a negative or take an active part with the colonies. We may recognize the Colonial government *de facto*, so far as commercial relations are required; but we have no right (whilst Spain has any chance of success) to determine for Spain, the question of right. This is the Law of Nations, and upon this our government has acted."